

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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ENTHRONEMENT OF JOASH.

THE nation of Israel consisted of twelve tribes. In the days of David, and Solomon, his son, they were all united in one kingdom; but in the days of Solomon's son they were divided. Because of the wickedness of Solomon and his son ten tribes seceded from or rebelled against the house of David

Jehoram was one of the descendants of David, and was king of Judah. He married a daughter of the house of Ahab, king of Israel, that is, the ten tribes. Ahab was the most wicked king that ever reigned, and his family partook of his wickedness. With such a wife it could not be expected that



and would not have them as their kings to rule over them. But the Lord had promised unto David that He would preserve to his children the two tribes, and though the kings acted very wickedly and led the people into idolatry, still the Lord remembered his promise.

Jehoram would have children who feared the Lord. He himself was a murderer. He had several brothers younger than himself to whom their father gave great gifts and considerable property in dividing his possessions; but as Jehoram was his firstborn, he gave him the kingdom—made him the ruler.

After his father's death, Jehoram killed all his brothers. Probably he was afraid of them and thought that if they lived they might try to get the kingdom from him—a very foolish thought. It would have been far better for him to have lost the kingdom than to murder his brothers and thus lose his own soul.

His wife and himself were very wicked, and they led the people into great wickedness. The Lord sent Elijah the prophet to him, who told him that the Lord with a great plague would smite his people, his children, his wives and all his goods, and that he himself should have disease of the bowels, and his bowels should fall out by reason of the sickness day by day. He must have become a very disgusting object, and the people were glad when he died.

His youngest son succeeded him. His name was Ahaziah. The oldest sons had all been killed as the Lord said they would be. This man was also wicked. His mother's relations of the house of Ahab were his counselors after the death of his father, and they led him to destruction. He also died a violent death.

After his death, his mother, whose name was Athaliah, determined to get the power in her own hands, and being full of the spirit of murder like all her house, for Ahab was her father, she slew all who belonged to the royal family, or, at least, she thought she did. But there was one son of her son's, by the name of Joash, who escaped. He was then a baby, and his aunt, who was the wife of Jehoida, the High priest, stole him away from among the other children who were dead and hid him with his nurse. Athaliah never suspected that any one of her son's children had escaped, and she became queen of the land and thought herself perfectly secure. But little Joash was brought up secretly by his aunt, and was hid in the temple for six years. When he was seven years old, Jehoida gathered together all the leading men of the nation, and, after arming them and arranging them properly, he brought out Joash and introduced him, but took great pains to have him well guarded. Then he put a crown upon the boy and anointed him and they made him king.

This is the scene which you see in the engraving. Jehoida has the crown and is about to place it upon the head of his wife's nephew in the presence of the chief rulers of Israel.

Jehoida made his arrangements so perfectly that the old queen knew nothing about what was being done, until she heard the noise of the people when they clapped their hands and shouted, "God save the king." She then came into the temple of the Lord and looked to see what the cause of the rejoicing was. She saw the king standing by a pillar, and the princes and trumpets were near him, and the music was sounding and all the people of the land were rejoicing. As soon as she beheld this scene she tore her clothes and cried out, "treason, treason!" Then Jehoida commanded the captains and their officers to take her out a proper distance from the temple and have her killed, and they did so.

Almost all this race came to a violent death. They were guilty of the greatest crimes, and they were in many instances most dreadfully punished for their wickedness. Her father, Ahab, had seventy sons, and every one of them was killed at one time. Thus we see the Lord will not suffer people to pursue a career of villainy and crime without bringing upon them His judgments.

The wickedness of this woman, her husband and his father had caused the people to become idolaters. They had nearly all gone astray from the Lord; but Jehoida, the priest, was a faithful man of God. By his influence with the king he succeeded in destroying idolatry and in removing the priests of

those false gods. The people turned to righteousness, and as long as he lived, Joash, the king, did that which was right. Jehoida lived to be a very old man. He was one hundred and thirty years old when he died, and because of the good he had done they buried him among the kings.

As soon as he was dead Joash began to turn away from the Lord. He seemed to need somebody with him to strengthen him to do right. The princes of Judah came to him and paid him great honor and he became an idolater. It seems that Jehoida had a son by the name of Zechariah, who also was a faithful man. He probably was the king's cousin, and Joash ought to have loved him because it was through his father and mother that his life had been spared and he had been made king. But when a man turns to wickedness, and especially a king who has great power, he is very apt to forget every obligation and to look upon those who do him a kindness as his enemies if they do not act as he desires them to. Joash ought to have listened to Zechariah, if for nothing else for the sake of his father Jehoida. But he would not. The spirit of God came upon Zechariah and he talked very plainly unto the people and reproved them for their sins. The people, encouraged by the king's example, were very angry with Zechariah and they conspired against him, and finally, being commanded by the king, they stoned him to death in the court of the house of the Lord. This was a most inhuman and cruel proceeding. He was guilty of shedding innocent blood, and slaying a prophet of God.

Zechariah said when he died, "The Lord look upon it and require it," and it was so; for from that time forward Joash had great misfortunes. His enemies prevailed over him. They stripped his land, carried away and destroyed the princes of the nation, and he himself was overwhelmed with disease and confined to his bed. Then his servants conspired against him and they killed him.

This was a dreadful termination to a life that had been so well begun. Had Joash followed the counsels of Jehoida, his reign would have been a happy one and his death doubtless a peaceful one. But he disregarded all his early teaching, the excellent example of his great uncle, and became a very wicked man, an apostate from the truth, and like all apostates, he was ready to shed the blood of innocence and to bring upon himself everlasting condemnation.

What a warning such a life affords us! It shows that it requires constant watchfulness and faithfulness on the part of all to enjoy those blessings that God has promised unto His faithful children.

CHILDREN should not be flattered, but they should be encouraged. They should not be so praised as to make them vain and proud, but they should be commended when they do well. The desire of praise should not be the principle from which they are taught to act, but they should feel that the approbation of parents is a desirable thing, and when they act so as to deserve that approbation, no injury is done them by their understanding it. He who always finds fault with a child; who is never satisfied with what he does; who scolds and frets and complains, let him do as he will, breaks his spirit, and soon destroys in the delicate texture of his soul all desire of doing well. The child in despair soon gives over every effort to please. He becomes sullen, morose, stupid, and indifferent to all the motives that can be presented to him, and becomes indifferent to what he does—since all that he does meets with the same reception from the parent.

To the Centennial Exhibition,

WITH JOTTINGS BY
THE WAY.

BY C. R. S.

(Concluded.)

THERE are a few more objects and buildings that must be visited to make our description somewhat complete. The principal ones are the Agricultural and Machinery Halls. The first named was built on the Howe truss plan after the style of our Tabernacle, only more abrupt on the roof. It was 820 feet long by 540 feet wide, and covered ten acres of ground. The cost was \$260,000. A stock yard is also connected with it, where an ox was on exhibition that weighed 4,000 pounds, and a heifer weighing 3,300 pounds. In the Main Building were stuffed specimens of immense swine and other domestic animals.

Professor Ward, of Rochester, had plaster copies of extinct animals, chief among them was the megatherium, from South America, an animal something like the kangaroo, fourteen feet high. Also two projecting horns of the *elephas genesi*, from Uruguay, that were ten feet long, and a very rare specimen of fossil man from Guadalupe.

A fine specimen of the india-rubber tree and its different products in all its stages was an interesting study. Also the different uses of rubber, with specimens of different kinds of india-rubber from all parts of the tropical world.

The State of Michigan exhibited 1,200 kinds of wood, 90 of them were used in the manufacturing arts. The stump of a tree in which was imbedded the horns of a deer was sent from the same State as a curiosity.

Brazil displayed one thousand varieties of wood, also samples of cotton and other products, and immense turtles from the Amazon river.

Oregon sent wonderful samples of fruit, vegetables and grain, showing the astonishing productiveness of that State.

Three or four yeast powder makers were baking bread and distributing samples among the crowds standing around, who must have been hungry by the way they made the samples disappear.

A firm displayed 3000 varieties of chocolate, also a vase of that article that weighed 200 pounds.

The negroes had a large dog working a cider mill—the product sold at five cents a glass. The poor dog looked nearly used up.

Manufacturers of mowing and reaping machines had them all in motion; expert salesmen were dilating on the merits of each.

Among the curiosities was an eagle called "Old Abe" carried for three years during the war of the rebellion by the 8th Wis. Vols. The bird is said to have soared aloft when the regiment went into action and appeared to be excited, as it screamed every time an engagement began. It escaped unhurt is now alive and doing well.

A firm in San Francisco exhibited specimens of Eureka hair the product of a kind of onion that grows in the Sierras, the outside of which when dry, looks like curled hair. It is chiefly gathered by the Chinamen.

The trunk of a great grape vine from Santa Barbara was on exhibition; when alive its branches covered two acres of

ground. The wines of California were displayed in a very attractive manner. To be brief, the whole world had something good to eat and drink on exhibition presented to our wondering eyes in the most attractive manner.

The second largest building on the grounds was Machinery Hall; it covered fourteen acres of ground, was 1402 feet long and 360 feet wide. Fourteen different nations contributed specimens of machinery of every conceivable character, from an immense trip hammer to the machine for making a fine cambric needle. The great Corless engine from Providence, Rhode Island, was the special object in the building; it was thirty-eight feet high and could be run up to 2,500 horse power. When in motion it kept eight miles of shafting in revolution. The building was one of great interest as showing the wonderful improvements going on all over the world. An old railroad locomotive engine called the John Bull, was placed alongside of the latest improved engine of the Baltimore and Ohio road as a specimen of the great changes going on in that particular alone. The last named engine weighed forty-five tons and was as perfect to the eye as the work of a watch.

In one corner of the building the process of printing, drying, rolling and finishing wall-paper from first to last was exhibited. A lithographic press was printing copies of the Declaration of Independence. A band of negroes from Virginia were manufacturing tobacco, and while so doing, sang all kinds of religious hymns and songs; this always drew a crowd of persons. A Frenchman was engaged in blowing all kinds of glass ornaments. He had also an engine made with glass and being worked by steam. Another worker in glass was grinding and carving names and mottoes on fancy glass cups and other articles.

Mr. Levi Taylor of Indianola, exhibited an engine so small that it required good eyesight to distinguish its parts. It weighed seven grains and rested on a twenty-five cent gold piece. The stroke of the piston rod was one twenty-fourth of an inch. The little gem was placed alongside of the Corless engine and a small lamp set it in motion, which gave the visitors an opportunity of seeing the largest and smallest steam engines in the world at work.

The makers of sewing machines had elegant stand representing their claims to public patronage. If a visitor took one each of their circulars he would have an armful in a short time. Proprietors of washing machines were showing the respective merits of their inventions. They would take your pocket handkerchief and have it washed in a very short time.

A gentleman in a fancy hat was working a scroll sawing machine, sawing out all kinds of fancy articles which found eager purchasers. I could not pretend to tell of the very many novelties displayed by different countries. The building and contents were marvelous. A close observer would require one week there to be able to tell of the many attractions offered to the wondering gaze of 10,000,000 people.

We have now got hurriedly through the principal buildings. All over the grounds were scattered different buildings erected by each State in the union. Each one contained articles of great interest, the most prominent being the Kansas and Colorado buildings. The fruits, grains and products of each State were marvelous. A lady named Maxwell had shot and got prepared specimens of each animal known to exist in Colorado. In the Iowa building were thirteen glass tubes ten feet high showing the soil from as many counties; also stalks of corn eighteen feet high.

The New England kitchen was well patronized. Everything was gotten up in the style of one hundred years ago.

The furniture was the oldest they could find; the old-fashioned tinder box stood on the mantelpiece, and one or two of the chairs were two hundred years old. Pork and beans with other old-fashioned dishes were served up in excellent taste. The ladies wore the style of dresses in use when our fathers "fit and bled" for the redemption of America from the English.

In one part of the grounds was the hand and part of the arm of the statue to liberty to be erected in the harbor of New York by the French Government. When finished it will be 185 feet high. It is proposed to build it of hammered copper, an electric light will be shown from the top at night.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

ON the 11th of May, Elder Skelton and myself accompanied Brother Meik to Agra, where we found Elders Jones and Musser, who had been there for several days, writing a reply to a trashy pamphlet called "Mormonism Unveiled," the title and contents of which were garbled and borrowed from similar documents published long ago in the United States and Great Britain, (in order to militate against the work of God in the last days) and dished up in Calcutta by one named Saunders, placing it upon the public as something original, which was easily swallowed by the good Christian people of India.

Next morning while walking on the banks of the Hoogly River, we saw an object which appeared to be a large log; as we drew near, we discovered it to be a monstrous alligator lying on the banks with his huge mouth open catching flies.

At our approach he backed into the river floating down opposite us, at the same time appearing to be no way alarmed at our presence.

It was necessary for us to be in Calcutta on Sunday. Bro. Meik hired a dingy to take the Elders who were at Agra to Calcutta. A dingy is a small rudely constructed boat having a purda, or covering, a midship made of bamboo and mats to serve as a protection from the sun and rain, and fashioned after the manner of our wagon-bows and covers; but not half as capacious, for we were obliged to crawl on our hands and knees to get under the purda, to be sheltered from the sun.

While traveling the short distance from Agra to Calcutta, we passed several dead bodies floating down the river, while several others had drifted ashore, where they were being devoured by jackals, buzzards and crows.

Being all very short of funds, we found it a difficult matter to obtain transportation to our fields of labor. The shipping agents, as well as the captains of coasters and steamers, which ply on the rivers of India and adjacent seas, are not so generous and accommodating as the same class of men in the United States. They are generally governed by the policy of tenaciously adhering to their established prices, and it required faith and much labor in talking to get them to bend to a reduction of fare in order to meet our slender means. I sold my watch and chain for fifty rupees, and Elder Carter sold his for seventy-five. We arranged with the agent of the Ganges Inland Navigation Company, by paying thirty-two rupees for a deck passage on board one of their steamers called the *Benares*. This did not include our board. The mess, as they called it, belonged exclusively to the captain, who agreed to

board us at the cuddy table, for two rupees per day, while he charged the other passengers three.

Previously to our separating to go to our different fields of labor we laid our hands on each others' heads and blessed each other. We felt the spirit of our calling resting upon us. Our hearts were joyous and our spirits buoyant, notwithstanding we were far from home, in a sickly climate, without money or friends. We felt rich and that God would open the way before us to enable us to fill our missions and return to Zion satisfied with ourselves. When an Elder returns home truly satisfied with himself, God and his brethren are generally satisfied.

On the evening of May the 16th, Elder Carter and myself went on board the *Benares*, and being deck passengers, of course we had no comfortable accommodations, so we were obliged to make our bed on the deck. Having no curtains to protect us against the mosquitos, which are very ravenous in Bengal, we slept but little during the night.

At noon we left Calcutta and proceeded down the Hoogly as far as Noorporie, where the steamer came to anchor for the night. By daylight next morning we were underway, when about noon we entered the Sunderbunds, which are composed of a cluster of low islands separated from each other by narrow channels which form the delta of the Ganges, through which it empties itself into the sea. That my readers may have a better understanding of this mighty river which is conspicuous both in the religion and geography of Hindostan, I will, before proceeding farther on my travels, give a brief outline of it from its source to where it empties itself into the Bay of Bengal, as well as the extravagant and fabulous ideas entertained by the Hindoo nation in relation to the origin of this river, and the supernatural properties of its waters, as described in the *Ramayana*, one of the two great epic poems of ancient India.

The Ganges is over one thousand five hundred miles in length, and is fed from immense snow and glacier fields which are embedded between three mountains of the Himalaya chain upwards of 22,000 feet in height. The name given to this river at Gurhwal, where it rises, is Bhagirathe. After running seventeen miles a foaming torrent, it is augmented by the union of a much larger stream called the Jahnvi flowing into it from the right. After a distance of one hundred and three miles farther down it is increased in size by receiving the waters of the Alukuanda River, which is one half larger than its own. At this point the three streams named in the foregoing take the name of the Ganges. From here to Allahabad is five hundred and thirty-five miles, where the Jumna, another sacred river which flows from the north-west, passes the cities of Delhi and Agra, and mingle with the waters of the Ganges at Allahabad. This is the highest navigable point for the Calcutta steamers. However, a class of small, light draft steamers carry passengers within one hundred miles of the mountains, and loaded barges go as far as Caronpore, one hundred and forty miles above Allahabad. Small native crafts ply as far up as Hurdwar, which is the point that divides the mountain regions from the plains of Hindostan, the distance being about four hundred and ninety miles above Allahabad. This part of the river is very swift, and beset with shoals and rapids. The distance from Allahabad to Seebgunge, which is the head of the delta is five hundred and sixty-five miles. In this distance the Ganges is enlarged by the union of the rivers Gumti, Ghogra, Gunduk and Sun Kosi on the left; and the Tons, Kurumnassa and Sone on the right. From Seebgunge, or the head of the delta, to the Bay of Bengal is two hundred and eighty-three miles. This, the southern part of Bengal is very low and flat, the river running sluggish, only

having a fall of three inches to the mile. The Ganges being greatly swollen through its numerous feeders, begins to send off its branches at Seebgunge, the first of which it parts with is the Bhagrutti, which flows towards the right, and seventy miles farther down another branch bears off to the right called the Jellinghi, which, after running one hundred and twenty miles unites with the Bhagrutti. These two branches form what is called the Hoogly River, which flows past the city of Calcutta on its course to the Bay of Bengal, and this is the only arm or channel of the Ganges that is navigable for ships which can ascend as far as Chandernagore. There are two routes from Calcutta to the Ganges above the head of the delta. During the rainy season, when the rivers are high, steamers and barges go *via* the Bhagrutti and Jellinghi, in the dry season they go by the Sunderbunds.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

A MAN by the name of William P. Peniston, who was a colonel of militia, offered himself as a candidate for Representative from Daviess County to the State Legislature. He was opposed to the Saints and had led the mob in Clay County against them. The election was to be held on the 6th day of August, 1838, and Peniston and his friends were determined, so they declared, that the Saints should not vote, and they laid their plans to that effect. On the day of the election Peniston mounted a barrel at Gallatin, the principal town in Daviess County, and made an exciting speech against the Saints. He accused Joseph and the rest of the leading Elders of being horse thieves, liars, counterfeiters and everything that was vile, and urged the people not to let the members of the Church settle in that County or vote. In his speech he also boasted of having headed a mob to drive the Saints out of Clay County. When he made his speech some of the brethren were there for the purpose of voting.

After he had finished the mob commenced to assail them. There were ten of the mob to every one of the brethren, and for about ten minutes there was one continued scene of knocking down. The brethren defended themselves manfully, and fought like lions. They felt that they were American citizens, and that their fathers had fought for their liberty, and they would maintain the same principles. Though the mob were so numerous, they got worsted, several had their skulls cracked, and they were glad to disperse to get their fire-arms. The mob afterwards rallied from various quarters in great numbers, armed with clubs, pistols, dirks and guns. They swore vengeance on the Saints. The brethren, seeing the danger with which they were threatened, held a council to devise measures for their safety. Not having arms, it was decided that they should return to their farms, collect their families and hide them in a thicket of hazel brush. This they did. They had suffered from mob violence, and they knew by bitter experience how cruel wicked men could be; they, therefore, took the needed precautions to secure themselves. During that night it rained, and the women and children were compelled to lie on the ground, without any shelter, while the men stood sentry around them.

These were the kind of sufferings, children, which those who belonged to the Church in those days had to endure. They were in the midst of their enemies like sheep among wolves. They were few in number and poor, while those who hated them were numerous and powerful. They had no power to demand their rights. They had to depend upon the justice of others for these. But in every instance they were withheld. Who thought that the "Mormons," as the Saints were called, had any rights? In those days, in Missouri, drunkards, thieves and murderers had rights, Men who banded together in mobs, and burned houses, shot stock, drove innocent people from their homes and were guilty of all kinds of violence, had rights. But the Latter-day Saints who endured all these wrongs had none. They were expected to submit to every indignity and outrage which their enemies chose to place upon them. This has all changed. For years the Lord has given His people rest from their enemies. Our little readers should place a high value upon the peaceful homes which the Lord has given them in these valleys; for there are no enemies here who can to any great extent molest them or their parents.

The next morning, after the difficulty at Gallatin, the report reached Far West, through persons who did not belong to the Church, that two or three brethren had been killed there, and had been left upon the ground and could not be buried by their friends. This report created some excitement, especially when the brethren heard also that the majority of the people of Daviess County were determined to drive the Saints from that County. Upon hearing the report, Joseph accompanied by his brother Hyrum and Sidney Rigdon and a number of other brethren, started for Gallatin. On the way they were joined by some of the brethren who had been attacked by the mob. At Lyman Wight's, in Daviess County, Joseph was much relieved in learning that, although some of the brethren were badly wounded by the assaults of the mob, none were killed.

The next day, Joseph, still accompanied by some of the brethren, called on several persons. Among others they called on Adam Black, a justice of the peace. This man had sold his farm to Brother Vinson Knight, and had received part of the pay therefor according to the agreement. Afterwards he united with a band of mobbers to drive the Saints from Daviess County. Many others who had sold places and had got the pay, or a part of it, did the same. To drive the Saints off was an easy way of getting possession of their old places, again without paying for them. Black was questioned by the brethren, and confessed what he had done. Joining the mob, and acting as he had, was a violation of his oath as a magistrate. Of course no man could be trusted as an officer who would do this. Joseph and his company wanted to obtain some satisfaction from him about his future course, whether he was going to be a friend or an enemy. They wanted him to sign an agreement of peace. This he was afraid to do. He said, however, that he would write something himself that would satisfy them, and he would sign it. He did so. We must give our little friends a copy of what he wrote. It is worth reading and preserving.

The spelling we give is that of the original document.

"I Adam Black a Justice of the peace of Daviess County do hereby certify to the people coled Mormin, that he is bound to suport the constitution of this State, and of the United States, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

Adam Black J. P."

(To be Continued.)

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JUNE 15, 1877.

EDITORIAL THOUGHTS.



We have met with the children in Sunday schools several times lately, and in speaking to them have alluded to the importance of their being baptized when they are eight years of age. We have reason to believe that there are some parents who neglect this duty and suffer their children to go on month after month and sometimes year after year after they have reached eight years of age, without having them baptized. Some children have died without baptism because of this neglect of their parents, when they should have been baptized and confirmed members of the Church. This is wrong. Where such deaths have occurred somebody will have to officiate for those children and be baptized and confirmed for them. We therefore think it an excellent rule for children to be baptized on the day that they are eight years of age. Children who are properly taught the importance of the principle and ordinance of baptism will look forward to their birthday with great pleasure, because on that day they can be baptized and become full members of the Church. Besides, when this ordinance is attended to upon their birthdays they never have any difficulty in remembering the date of their baptism, whereas it is frequently the case that men and women cannot tell the day or the month, and sometimes not even the year they were baptized. But if they had been baptized on some eventful day like the day they were eight years of age they would never forget it.

Children sometimes when born in the winter are afraid of the cold water, but by encouraging them and teaching them the principle of faith they will have confidence that no injury will result from their baptism at such a time. Probably hundreds of persons have been baptized in this Church in the depth of winter when the ice has had to be cut for them to go in the water, and when their clothes have frozen upon them as soon as they came out, yet without the least injury resulting therefrom. In fact we have known delicate females baptized under such circumstances who have had their health improved by the baptism. But parents can easily arrange so as not to expose their children even though they should have to baptize them in the depth of winter. With the conveniences we now have for attending to such ordinances all risk can be avoided.

We hope all the children in our land will remember that when they are eight years of age they are entitled to the ordinance of baptism and that they will remind their parents of the fact and ask to be baptized at that time.

THE importance of the foregoing counsel will be appreciated when we inform our readers that President Young has given instructions to the Bishops to have the sacrament administered every Sunday morning to the children in Sunday

school. There are large numbers of our children who do not have the privilege of attending sacrament meetings. In many places the meeting houses are too small for them to meet with the grown people, and therefore they have to stop at home while their parents attend meeting. Many of them probably have never had the privilege of partaking of the sacrament. Now every child over eight years of age, born of parents in the Church, has the right to partake of the sacrament as well as its parents, and it is believed that great good will result to the children if they are permitted to partake of it. Of course those children who are over eight years of age and are capable of repentance, who have not been baptized, have no right to partake of the sacrament, for then they are accountable before the Lord and should obey His commandments. Hence the importance of parents attending to the baptism of their children when they reach the proper age and are capable of repentance.

We are very pleased that it has been decided to counsel the Bishops to thus administer the sacrament unto the children in Sunday schools, as we feel sure it will be attended with good effects; and we hope that Sunday school superintendents and teachers will take pains to teach the children the nature and importance of the sacrament, and the necessity of children living in such a manner that they can partake of it and be benefited by it.

TOMBS IN PALESTINE.

ALTHOUGH the land that was once the glory of the Jews is now in possession of their enemies, yet there may be found in it no small number of aged Jews, who have come thither from the many countries to which their people have been scattered, to lay their bones beside those of their fathers, in the land which they still consider their own, and which they regard as their only home. No matter how badly they are treated, how much they are scorned, or slighted, or oppressed, they will cheerfully bear all if they have but the consolation of knowing that, when they die, their bodies will find, in the land dear to them above all others, their last earthly resting-place. To die and to be buried there is their one ambition—the one comfort which they crave.

But dearly as they love the land, the very dust of which is sacred to them, they have still another motive for desiring to be buried there. They believe that every Jew who dies and is buried in Palestine, no matter how wicked his life has been, is certain of forgiveness and future blessedness. And this belief makes thousands come to spend their last days in Jerusalem, or one of the three other sacred cities of the Holy Land—Hebron, Tiberias, and Safed.

And as they believe, too, that the great resurrection is to take place in the Valley of Jehoshaphat, on the east side of Jerusalem, and that all who die at a distance are to be rolled underground, through dark and gloomy caverns and tunnels, they naturally desire to be buried as near to that spot as possible, so that they may rise at once, without delay, or pain, or trouble.

And so the burying-ground of the Jews is at the base and up the sides of the Mount of Olives sloping towards this valley. And so thickly covered with graves is this part that there is scarcely room for another.

But, after all, what miserable places these coveted graves are for the oppressed

"Tribes of the wandering foot and weary breast."

Even here is no resting-place. Only a few inches of loose

soil cover the bodies of the poor Jews; and though a broad, flat slab is placed over the earth, the graves are so insecure that the wild prowling dogs and jackals and hyenas come and feast here, and unclean vultures hover about in this melancholy place.

But this is not the way that their forefathers were buried when they possessed the land. In the old Bible days the tombs of the Israelites were very, very different from this miserable and horrible burying-ground. Indeed, the ancient Israelites were not buried in the ground at all, but in caves in the rocks, which were made so secure that the wild beasts could not disturb them.

Sometimes natural caves were chosen as tombs; but they were generally hewn out in the rocks. It was in a natural cave at the end of a green and shady field that Abraham buried his wife Sarah. It was in a natural cave, too, that the mighty Joshua buried the five kings whom he had conquered and slain at Makkedah. But when the Israelites settled down in the land they generally hewed out in some favorite spot the graves in which they were to be buried. When Asa, king of Judah, died, we are told, "They buried him in his own sepulchre, which he had made," or digged, "in the city of David;" and Joseph of Arimathæa laid the body of Jesus "in his own new tomb, which he had hewn out in the rock."

And so much like real dwellings were these tombs in the rocks, that they were often called houses. The prophet Samuel, the Bible says, was buried "in his house at Ramah;" Joab, King David's general, was "buried in his own house in the wilderness;" and the prophet Isaiah says, "All the kings of the nations, even all of them, lie in glory, every one in his own house." (Isaiah, xiv. 18).

And now you will no doubt wish to hear more about these strange and strong houses of the dead, which are amongst the many objects of interest that travelers to the Holy Land go to see. And it is a remarkable fact that while Jerusalem

itself is so sadly altered that the Jews who lived there in the old times would not know it if they could re-visit it, these tombs remain just the same as when they were first hewn out.

The ruins of the city of David and Solomon lie at least forty feet below the surface of the ground of the present city, being covered by the ruins of the Jerusalem of Herod the Great, and the Jerusalem of the Crusaders, as well as by modern Jerusalem. The very tops of the hills have been rounded off, and many hollows have been filled; but while all around is strangely changed, these wonderful houses of men and women, and children of bygone days, whose very dust has passed away, still stand, unchanging as the rocks in which they are hewn.

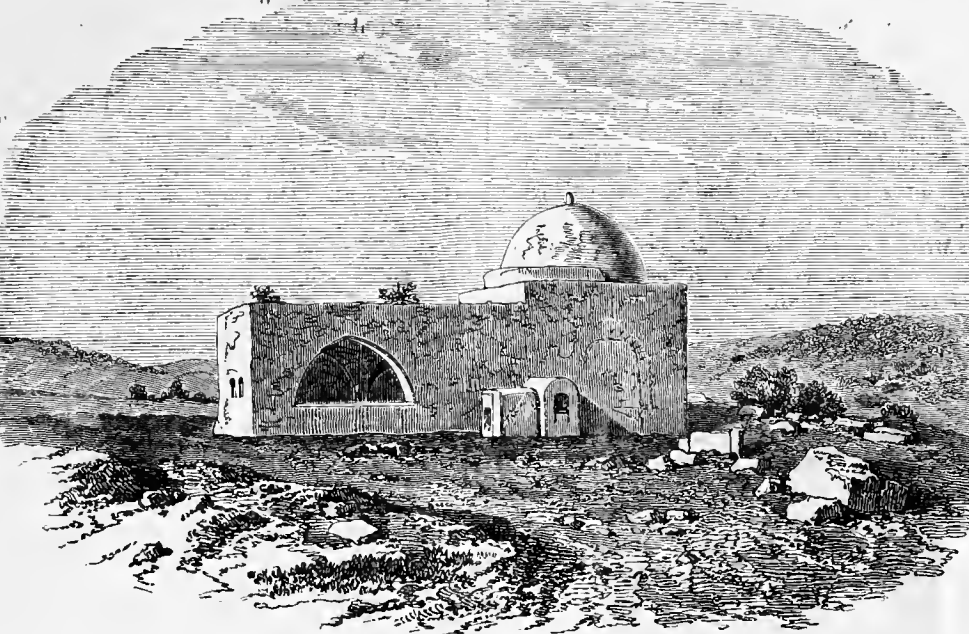
Outside the city, in almost every direction, you may see them, in some places so numerous as to make the mountain-sides look like big honeycombs.

Sometimes the rich and proud make their tombs high up, with flights of steps leading to them; but these hewn sepulchres are generally on a level with the surface of the neighboring ground, so that travelers have only to stoop a little, and go in.

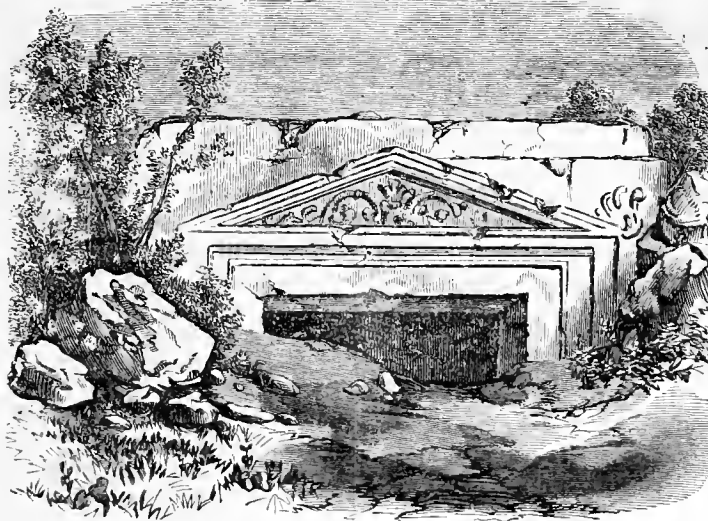
Some of them consist of a single chamber, with only one, or perhaps two, places for the dead bodies to rest upon; while others have several chambers leading one into another, with galleries and passages, and places for a great many bodies, perhaps twenty, or forty, or fifty, or more.

In the tomb of Joseph of Arimathæa there was a ledge or open shelf at the side, for the body to be laid upon, and this was the case with some others. But in many of the tombs there are some niches, or places cut out in

the sides of the chamber, about two feet wide, three feet high, and six feet deep, for the reception of the bodies. One of these niches is called a *loculus*, while two or more are called *loculi*. Each *loculus* opens with its end to the side of the chamber, and after the body is laid in it the end is closed by a slab of stone, and sealed with cement.



THE TOMB OF RACHEL.



THE TOMBS OF THE JUDGES.

Chambers with loculi all around them were for the use of large families, while those with only one niche were for particular individuals.

The door of each tomb is low and narrow, so as to be closed by a single slab, made to fit closely. This stone door is called *golal*, or a *thing rolled*, because it is made to roll back from the doorway in a groove cut out for it, which reminds one of the question which the weeping women asked each other as they approached the grave of our Lord: "Who shall roll us away the stone from the door of the sepulchre?"

Another interesting fact connected with the tombs of the Israelites is, that while the tombs of the ancient Egyptians are covered with hieroglyphics, and have tablets not only over each door, but over each separate niche, not a single ancient inscription is found on the tombs of the Israelites. Whenever there is writing of any kind it has been added in later years. There is no name, no date, over the largest and most remarkable of the tombs, so that who was really buried in any one cannot be known. And not only was there no inscription, but no ornament of any kind, except, occasionally,



ENTRANCE TO THE TOMBS OF THE KINGS.

a moulding round the door. The dead bodies, anointed with spices and wrapped in white linen, were placed simply and securely in their silent stone houses, and then left forever.

Perhaps those who like to visit the graves of their young friends and former companions, and to see them marked by elegantly carved monuments, or covered with sweet flowers, will think it strange that the Israelites should not even record the names of their dead; but you must remember that to come in contact with the dead body of even the dearest of their friends was an uncleanness to them, and the tombs were, therefore, considered unclean places, and were not visited except by women, who went there to weep for some days after the burial.

The most remarkable of the sepulchres round Jerusalem are those called the Tombs of the Prophets, high up on the summit of the Mount of Olives, between the path that leads to the Church of Ascension and the main road to Bethany; the Tombs of the Kings, about half a mile from the city, and directly north of the Damascus Gate; and the Tombs of the Judges, a mile still further north. They are wonderful places, consisting of many large chambers and long passages,

and containing numbers of loculi; but whether the kings and prophets and judges were really buried here or not is not known.

You will be surprised to hear that these houses of the dead are, in some parts of Palestine, now turned into houses for the living. A traveler who visited Gadara, on the south-east side of the Sea of Galilee, says, "We were very kindly received by the sheikh of the natives who inhabit the ancient sepulchres. The tomb we lodged in was capable of containing between twenty and thirty people; it was of an oblong form, and the cattle, etc., occupied one end, while the proprietor and his family lodged in the other."

Another traveler, speaking of Silwan, on the slope of Olivet, says, "On every side I heard children's prattle issuing from the gloomy chambers of ancient sepulchres. Looking into one I saw an infant cradled in an old sarcophagus. The larger tombs, where the ashes of Israel's nobles once reposed, were now filled with sheep and goats, and lambs and kids gambolled merrily among the loculi."

As you have heard about the rock-hewn tombs of the ancient Israelites, where the dead lay every one in his own house, we will now tell you about some of those sepulchres in the Holy Land that are stone edifices raised above the ground.

But you must remember that, though there are many such, and though some of them are thought to cover the exact spots where the good people of old, about whom we read in the Bible, were really buried, yet the buildings themselves are not very ancient, many of them having been raised by the Turks since they obtained possession of the land.

Amongst the most interesting of this class of sepulchres is the tomb of Rachel, which is near Bethlehem. Rachel was, as you will remember, the mother of Jacob's two favorite sons, Joseph and Benjamin. She died soon after the little Benjamin was born, and "was buried in the way to Ephrath, which is Bethlehem." The bereaved Jacob "set up a pillar" to mark the grave, and then went sorrowfully on his way. For a long, long time, down indeed to the seventh century, there was only a pillar of stones there, so that the present building cannot be very old, though it is supposed to cover the very spot where the mother of Joseph was buried.

There is nothing very handsome about the tomb; it is only like an ordinary Mahometan *wely*, or holy tomb, being built of stone, plastered over, and having a whitened dome. But Jewish women who pass that way stop a few minutes, and stand by the simple tomb in the attitude of prayer; while the Mahometans love to bury their dead around it.

At first this building was square, but late additions have altered its form. It is kept in order by the Mahometans, to whom it belongs.

Next we may tell you about three remarkable tombs which are in the Valley of Jehoshaphat, a little below the tombs of the prophets, and which are called the *Tombs of the Patriarchs*.

The first of these is the *Tomb of Zechariah*—that Zechariah about whom we read in the Second Book of Kings, and who was slain by his wicked cousin, Joash, king of Israel, in the very courts of the Temple, because he had told the king faithfully that God would punish his idolatry. This tomb is a solid stone of the shape of a cube, and once formed a part of the mountain that rises by its side; but the rock all round has been cut away so that it is now detached. It measures twenty feet each way, and on the top of it is a flattened pyramid, about ten feet high; so that altogether its height is thirty feet. As it is solid there can be no entrance to it.

Whether or not it covers the spot where Zechariah was buried is not known.

The next of the three is the *Pillar of Absalom*, which, like the tomb of Zechariah, has been detached from the rock from which it was cut out. The lower part of it is a quadrangular block of stone. Over this solid stone is a square chamber, and over that again a circular one; above that again is a tall conical dome, terminating in a point, which opens out a little at the top like a flower. There is no proper entrance to the chambers, but an opening has been forced into them, and into, or towards, this opening, passers-by, whether they be Jews, Mahometans, or Christians, throw stones, to show in what light they regard the conduct of the wicked and undutiful Absalom, who, to gain possession of his father's crown, would not have hesitated to take his life. The Arab guide will even stop and dismount from his beast of burden to spit upon this tomb; and so many stones have been thrown at it that they form quite a heap at its base.

But though the tomb is held in such detestation, as marking the very spot where the pierced body of this rebellious son lay, yet it is not probable that he was buried there. For we are told that his body was cast into a great pit in the wood of Ephraim, where he was slain, and that "a very great heap of stones" was laid upon him. It is thought, however, that this may be the very pillar that Absalom "reared up for himself in the king's dale," to keep his name in remembrance, as he had no son.

Close to the Pillar of Absalom is a tomb, said to be that of the good king Jehoshaphat, which, most likely, gives its name to the valley, though it is not probable that he was buried there. This sepulchre is entirely underground, but, unlike the ancient chambers of the dead, it has an ornamental portal in the face of the rock.

Another sepulchre which you will like to hear about is the *Tomb of Joseph*, which is in Samaria, at the base of Mount Ebal, near the village of Nablous, the ancient Shechem. Like the tomb of Rachel, it is by no means remarkable for its beauty, being a simple stone building, with a whitened dome, after the style of the Arab *sautons*, or saints. It may be that it covers the very spot where the body of the faithful Joseph was laid, after being so long kept above ground in Egypt, and being carried about by the Israelites all through their forty years' wandering in the dreary wilderness. For at the close of the Book of Joshua, we read: "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem."

Near this simple but interesting tomb is the *Tomb of Joshua*, and the *Tomb of Eleazar*.

In the garden of Gethsemane, close to the spot where Jesus knelt on that last sad night before His crucifixion, is a sepulchre, pointed out as the *Tomb of the Virgin*. It is a circular stone building, resembling the dome of a Turkish mosque, and is almost even with the ground. It is said to cover the spot where the mother of Jesus was buried, and to have been erected by the mother of the Emperor Constantine. The pointed doorway is reached by a flight of broad stone steps; and, as the traveller descends, places are pointed out where the bodies of Joseph, the husband of Mary, and Joachim and Anne, her parents, are said to have been buried.

And now perhaps you would like to know about the tomb, at Hebron, of Abraham, and those members of his family who were buried in the same place. Though only a natural cave, as we have already told you, it is covered, not simply by

a stone monument, but by a grand Turkish mosque, which is so jealously guarded by the Turks, that it would be death to enter it. The underground sepulchres are said to be covered with carpets of silk, splendidly embroidered with gold, provided by the Sultans of Turkey; but neither Jew nor Christian has ever been allowed to even peep at them.

So sacred is this tomb considered by the Jews, that it makes Hebron one of their holy cities. At least a thousand aged Jews, who have gone to spend their last days in their own land, cluster as closely round it as they can, and they "may be seen peering through a small hole in the wall of the mosque, and offering prayers for their outcast people."

Just as the cave of Machpelah is covered by a mosque, so the tomb called the Holy Sepulchre, where the body of Jesus is said to have been laid, is covered by a church, called the Church of the Holy Sepulchre, the fine dome of which may be seen from most parts of Jerusalem. It is a magnificent building, and is guarded by the Turks. But this church is almost in the centre of the city; and Jesus, the Bible says, was buried "in the place where He was crucified," which was outside the city walls; therefore, it is thought by many, this noble edifice cannot really mark the place of our Savior's burial. In the Church of the Holy Sepulchre are pointed out the Stone of Unction, said to be that on which the body of Jesus was washed and anointed after being taken down from the cross; a block of polished marble, said to cover the spot where the angels proclaimed the resurrection of Jesus; and the place where he is said to have been buried. This last is an underground room, the walls of which are cased with marble; and over it at least forty gold and silver lamps are kept constantly burning.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LV.

Q.—What condition were the Saints in when they reached Quincy, Illinois?

A.—They were in a poor, wretched and pitiable state.

Q.—What made them so poor and miserable?

A.—They had been robbed of their property in Missouri, and forced to leave to save their lives.

Q.—While Joseph and his brethren were in prison who visited them?

A.—Brigham Young, Heber C. Kimball and George A. Smith.

Q.—How did Joseph instruct the Saints while he was in prison?

A.—He wrote letters to them, containing the word of the Lord, to comfort and strengthen them.

Q.—When did Joseph and his brethren escape from prison?

A.—On the evening of April 16th, 1839.

Q.—How long had they been confined in a dungeon?

A.—About six months.

Q.—When did they arrive at Quincy, Illinois, after their escape from prison?

A.—On Sunday, April 22d.

Q.—What took place on the 25th?

A.—Joseph went with a few others to find another place for the Saints to gather to.

Q.—What place did they decide upon?

A.—They selected Commerce, in Hancock County, Illinois, afterwards called Nauvoo.

Q.—When did Joseph and his family arrive in Commerce?

A.—On the 10th of May.

Q.—How did Joseph obtain possession of Commerce?

A.—There were only six houses, and he bought them all.

Q.—Was this considered a healthy place?

A.—No; it was a very sickly country.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

AFTER visiting the temple site and taking a view of the city from the commanding spot, ELDER C. returned to the hotel. The sign over the door read "Riverside Mansion." The hotel fronted on the river beach, and he walked along the shore, on which the sun shone brightly, and gathered a few pretty pebbles and shells as mementoes. In the afternoon he was ferried across the river again, and, taking a late train from Montrose to Keokuk, he reached the latter place in time to see the train for C——, which he wanted to board, moving across the long bridge. He manœuvred by hard running, to leap on the platform of the rear car; but the effort made him breathless for some time. He reached C—— on Christmas eve.

Nothing of special interest occurred in ELDER C.'s experience till the 8th of January following when he baptized Mr. M. and his son D., a fine boy of fourteen. Though ELDER C. was in an excellent field for missionary labor, circumstances required that he should leave it and go on east. He therefore wrote to another Elder then laboring in the same State, detailing the circumstances under which he was placed, and recommended the Elder to come to C—— and prosecute the work there. Upon receiving a favorable reply he left C—— for Chicago, thinking to call at a town near that city and proceed thence to Pennsylvania. He regretted having to part with the kind merchant and his family, but duty called and he had to go.

On his way to Chicago he had to change cars at a station called S—— near some extensive coal mines. Learning that he had a couple of hours to wait, the idea entered his mind that there might be Saints there, as he had heard an intimation of the kind before leaving C——, but he had not thought of passing through S—— till he read the coupons of his ticket. Though he had little hope of finding any Saints, he thought it would do no harm to enquire. After some enquiry he was directed to a Mr. B., who, he was told, was a Latter-day Saint Elder, and presided over a small flock. ELDER C. was certain that these were not true Saints, but resolved to go to Mr. B. and find out, if possible, from him, if there were any in S—— who had not denied the faith. He found a poorly furnished room, where sat a man, who, in answer to a question from ELDER C., said he was a Latter-day Saint. "Can you tell me if there are any followers of Brigham Young in S——?" asked ELDER C., who had given them no clue as to what or who he was. "Yes, there's one just across the street. His name is V——," said the man. "Thank you," said ELDER C., stepping out doors immediately and crossing the street to the house of Mr. V. Only some children were at home, and ELDER C. waited a short time till Mr. and Mrs. V. returned from an errand. On entering and seeing a stranger in their home they were much surprised, and on ELDER C.'s introducing himself as an Elder from Utah, they were astonished and overjoyed, and gave him a most hearty welcome. Sister V. declared there was not on earth a person she would have preferred to see, than an Elder from Zion, and wondered greatly how he had happened to find them. ELDER C. replied that it must have been the Lord's doing, as he had had no idea of going to S—— when he boarded the train at C—— in the morning.

It was now after dark and Brother V. insisted on ELDER C. remaining with them over night. Sister V. said, "Brother C. I have a very sick babe, and would like to have you lay hands on it before we go to bed." ELDER C. went out and purchased a bottle of pure olive oil. He consecrated the oil, and with it anointed the child and then administered to it. The babe was suffering from croup or some kindred disease, and was to all appearances, alarmingly ill, as its gaspings for breath could be heard all over the room and it was but three months old. In a very short time after the administration of the ordinance the child's breathing was relieved and it was sleeping sweetly. Next morning its mother assured ELDER C. that it was quite well.

Brother and Sister V. were Welsh Saints on their way from their native country to Zion, but because of poverty they had been unable to complete the journey, and had been in this country several years. Brother V. was a coal miner and was out of work most of the time, and ELDER C. advised him to go to C—— and the merchant, Mr. M. who had been baptized would find him work in his coal mines. Brother V. wanted first to renew his covenants, so ELDER C. baptized him before proceeding eastward. After getting Brother V. ready to move to C——, ELDER C. proceeded on his journey to Scranton, Pennsylvania, near which place was a branch of the Church. He met once or twice with the Saints, and had an opportunity to converse with two young, inexperienced Elders who were just commencing labors there. He had been there but a few days when he received a letter which caused him to hurry on to New York, to go thence to Boston.

(To be Continued.)

Chapter for the Little Ones.

LETTER FROM UNCLE ERNEST.

Good morn-ing, lit-tle boys and girls. Feel-ing ver-y glad that Broth-er Can-non has a Chap-ter for Lit-tle Ones in the JU-VEN-ILE IN-STRUCT-OR, I thought I would write to you.

What a pret-ty pap-er the IN-STRUCT-OR is! So neat, such clear, ea-sy let-ters to read. Then, in our chap-ter, what pains are tak-en to di-vide the syl-la-bles of the hard words: how much the pret-ty pic-tures help us to un-der-stand and re-mem-ber what the words tell a-bout.

And will not these chap-ters for lit-tle ones be nice for our teach-ers to read to those Sun-day school schol-ars who have not yet learned to read for them-selves? To all such let me whis-per a se-cret:

it is much nic-er to do your own read-ing than to have oth-ers do it for you; they are not al-ways will-ing, or they may not have time to read to you when you wish, so learn to wait up-on your-self as fast as you can.

Are you fond of sing-ing my lit-tle friends? I hope so; and that you try ver-y hard to learn both the words and the tunes of the beau-ti-ful songs which your teach-ers so kind-ly bring to you.

When you try to sing be sure and speak ev-er-y word, yes, and ev-er-y syl-la-ble too, so plain-ly that all you sing may be well un-der-stood.

While sing-ing you should stand, or sit, up-right; o-pen your mouth wide, yet not so as to make a wry face; and watch your lead-er ver-y close-ly that you may keep good time.

Re-mem-ber, dear chil-dren, all that your teach-ers tell you, all that you learn by read-ing from pret-ty pic-tures, or from sweet songs; no mat-ter how much you know, you will not be good un-less you do good; and you will nev-er be tru-ly hap-py un-less you are good.

Now, I hope you un-der-stand all that I have said; if you do not please ask your teach-er to ex-plain. You should al-ways ask free-ly when you want to learn any-thing that is good; but do not ask fool-ish questions, nor ask in a fool-ish way. Ask po-lite-ly, and be-cause you real-ly want to be-come wise—ask of the right per-sons, and in the right time, place and way. Good bye,

UNCLE ERNEST

HUMAN nature is not so much depraved as to hinder us from respecting goodness in others, though we ourselves want it. This is the reason why we are so much charmed with the pretty prattle of children, and even the expressions of pleasure or uneasiness in some part of the brute creation. They are without artifice or malice; and we love truth too well to resist the charms of sincerity.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CXXVI

Q.—How did the Lord show His displeasure at the actions of Heth and his people?

A.—He caused a drouth to come and a famine followed.

Q.—What else did the Lord bring forth to punish the people?

A.—Poisonous serpents, which destroyed large numbers of cattle.

Q.—What was the effect of these plagues upon the people?

A.—They began to see their folly and to cry unto the Lord, and He forgave them.

Q.—What became of Heth and his family?

A.—They all perished by famine, except Shez, his son, who became king.

Q.—After reigning wi-el-y for very many years, who succeeded Shez?

A.—His son Riplakish, who, after reigning forty-two years, was killed by the people on account of his cruelty.

Q.—Who was the next king?

A.—Morianton, a descendant of Riplakish; although a corrupt man he ruled the people well.

Q.—Who succeeded him?

A.—His son Kim.

Q.—Did he long enjoy the position of king?

A.—No: his brother rebelled against him and took him captive.

Q.—What was the name of Kim's son?

A.—Levi; after serving in captivity forty-two years he rebelled against his uncle and obtained the kingdom.

ON THE BIBLE.

Q.—What did David and his men do when they found the company which they were pursuing?

A.—They "smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled."

Q.—What did David recover from the Amalekites?

A.—His two wives and all that they carried away, "there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil nor any thing that they had taken to them: David recovered all."

Q.—What else did David take?

A.—"All the flocks and the herds, which they drove before those other cattle."

Q.—What did David say concerning them?

A.—"This is David's spoil."

Q.—When they returned to the two hundred men which were so faint that they could not follow David, what was said by the wicked among them?

A.—"Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart."

Q.—What then did David say?

A.—"Ye shall not do so, my brethren, with that which the Lord has given us, who hath preserved us, and delivered the company that came against us into our hand."

Q.—What else did David say?

A.—"For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike."

Q.—What did David then do from that time forward?

A.—"He made it a statute and an ordinance for Israel."

A JUBILEE SONG.

WORDS BY J. K. HALL.

MUSIC BY T. C. G.

Moderato:

With hearts sin - cere, we now meet here, Our voi - ces sweet - ly
blending In strains of love, to God a - bove, For mercies nev - er end - ing.
CHORUS.
Ho - ly, Ho - ly, Ho - ly great and mighty king of Zi - on, We'll
join in song, both sweet and strong And praise the King of Zi - on.

Our song shall be, this jubilee,
God bless the youth of Zion;
And haste the day His priesthood may
Our needed help rely on.
Our Sunday schools where golden rules
From books of inspiration;
Prepare the youth to preach the truth
To each benighted nation.
A nurs'ry may they ever be
For Zion's future teachers,
A noble band, at God's command,
A band of earnest preachers.

That Israel may be taught the way
Of life, and their salvation,
No more apart, but joined in heart,
And form a mighty nation.
The nation, told by seers of old,
Which should endure forever;
When Christ would reign, o'er land and main,
And banish gentile error.
Of Israel's King we then will sing,
Our hearts and voices blending;
Hail, Prince of peace, our joy increase,
With blessings never ending.

PUZZLE.

BY CHARLES REYNOLDS.

TAKE five hundred and one, and a thousand, combined,
And a very small word it will make, you will find,
That is used very often, and faintness implies
In expressing the strength and power of one's eyes.

THE answer to the Enigma published in No. 10 is BRIGHAM YOUNG. We have received correct solutions from H. E. Yates, S. D. Yates, Scipio; W. G. Brewer, Hennesville; E. Nielsen, Logan; E. V. Christensen, E. Statesen, S. Stalsen, Ephraim; B. Anderson, Lehi; A. G. McCleve, Leeds; N. H. Hunt, J. G. Young, St. Charles; G. T. Neat, Paris; J. Walton, I. Walton, Mill Creek; J. W. Webster, Taylorsville; W. Jackson, Ogden; C. F. Mitchell, Fillmore; F. J. W.

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